

THE RATIONAL
CHRISTIAN'S ASSISTANT
TO THE
WORTHY RECEIVING
OF THE
LORD'S SUPPER.

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THE NATIONAL
CHRISTIAN ASSISTANT

TO THE
WORKS RECEIVING



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THE RATIONAL
CHRISTIAN'S ASSISTANT
TO THE
WORTHY RECEIVING
OF THE
LORD'S SUPPER.

THE SECOND EDITION.

"This do in REMEMBRANCE of me." *Luke xxii. 19.*



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NOTICE

Q1. 22nd Jan 2019

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TO THE

R E A D E R.

THE following little Tract is put
into your Hands with the sole
View of informing your Understanding,
and helping your Devotion; of guarding
you against the two Extremes, Supersti-
tion and Indifference. — It is judged
necessary to apprise you, that what is
now offered to you is only an Abridge-
ment of the excellent Bishop Hoadly's
*Plain Account of the Nature and End of
the Sacrament of the Lord's Supper.*

If

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If the Manner in which I have chosen to treat this Subject, should appear to some to stand in need of any Apology, this is the only one I can persuade myself to make: — That I have no Authority to add to the Words of Christ and his Apostles upon this Subject; nor to put any Meaning or Interpretation upon those Words, but what is agreeable to the common Rules of Speaking, in like Cases, and to the declared Design of the Institution itself: Nay, that it would be, in me, a sinful Presumption to amuse Christians with greater and higher Expectations than they, who alone can be depended on, as far as I can judge, have given them any Reason to entertain. If I have arrived at the full Meaning of what
Our

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Our Lord and his Apostles have taught about it, I have What alone I ought to aim at; and it will be of little Importance from how many, and how great Men I differ.

I have here endeavoured to represent one of our Lord's Institutions in it's original Simplicity: And if what I have done shall prove at all successful in removing any Error, or Superstition, from this Part of Christianity, I shall esteem my Pains well bestowed.

The best Preservative against the chief Attempts of Unbelievers (who draw their main Strength from the Extravagancies and Weaknesses of Christians, and not from the Declarations
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of Christ and his Apostles), I am persuaded, is to shew the Religion of Christ, to the World, as he left it; and the greatest Service to Christianity, is to remove from it whatever hinders it from being seen as it really is in itself.

JOHN DISNEY.

SWINDERBY,

Nov. 23d, 1773.

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INTRO-

INTRODUCTION.

FELLOW CHRISTIANS,

MY present Design is to give as good Instructions as I can to honest and well disposed Christians, for the right Performance of that Duty, which is now generally called RECEIVING THE SACRAMENT; but in the most ancient Phrase was called *partaking of the Lord's Supper*. And as what I am now writing is intended for those who have a sincere Desire of knowing what is their Duty, in this Case, in order to practise it in a Manner suitable to the original Design of it; and a Will to exercise, with all due Seriousness, their Right of judging for themselves in this, and all other Duties of Religion in which they are concerned; I shall endeavour to lay down what I have to say, in so plain and intelligible a Manner, that every Christian, capable of thinking at all upon this Subject, may be able to see whether it conveys to him the true Notions of this Duty left us by Christ and his Apostles, or not; and so either receive it, or reject it, as he shall find Cause.

It may not be unuseful to those whose Benefit I chiefly design, first, to mention and explain several of those *Names* by which this Religious Rite has been heretofore, or is now called; that so, unlearned Readers may be as little at a loss as possible, to understand what they may at any Time read upon this Subject.

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I. Agreeably

I. Agreeably to the Simplicity of this Institution, this religious Rite was first called **THE LORD'S SUPPER**. It was instituted at, or after, the last Supper, which our Saviour and his Disciples did eat together, in Celebration of the Jewish Passover: And as it was appointed to consist in *eating Bread and drinking Wine*, it was naturally called *The Lord's Supper*, from that Supper at which our Lord thought fit to declare his Mind about it. But there being nothing in the Words of our Lord, or in the Nature of the Thing itself, which makes this Rite at all less proper at any one Time of the Day than another; nothing can be inferred, either from the Design of the Institution, or the Time of it, to confine the Celebration of it to the Evening. And accordingly, we find that some of the first Christians chose an early Hour of the Morning to meet and partake of it; because that was the Time when they could be most secure from the Disturbance of their Enemies and Persecutors. And Reasons of Convenience may determine others to any other Time of the Day.

II. Another Name by which this Rite has been long called, is **THE EUCHARIST**; which in English signifies *Thanksgiving*. And this it is designed to be in an high and peculiar Sense, as it is the Remembrance of that Love of God, in Christ's dying for us, which ought to excite in us the strongest Sentiments of Praise and Gratitude.

It is accordingly named in the Sacramental Service, *our Sacrifice of Praise and Thanksgiving*. These Titles which are given to the *Duty*, do plainly point out the *Disposition and Frame of Mind*, which is proper for it:

it: Chearfulness is the Temper wherewith we ought to come unto it; for Chearfulness is the Temper of Thanksgiving and Praise: Benefits received ought to be thought of with Pleasure, and it is unnatural for Praise to come out of any other but joyful Lips: Consequently those Christians who never approach the Table of the Lord but with Anxiety and Terror, how much soever they are to be commended for their Piety, are under a Mistake which is full as much to be pitied.

These Affections are not Tokens of an *Eucharistical* or thankful Frame and Disposition, but the contrary: And it is great Pity, that any should either have imbibed or infused such Notions of the *Duty*, as are only fit to affect the Minds of good People with Despondency, and to deter them from this Act of Religion as from a terrible Thing, instead of making them joyous and chearful in the Performance of it.

Indeed Chearfulness is that Temper of Mind which God is most pleased with, as being that Temper which is most suitable to the Impression which his Character and Attributes, and more especially his Goodness, ought to make upon us. It is undoubtedly the true Evangelical Disposition, the Disposition agreeable to the *Gospel of Peace, and the Spirit of Power, Love, and a sound Mind.*

And to shew that it is in a particular Manner that Frame of Soul which a Christian ought to come with to the Ordinance of the Lord's Supper, the Church has more especially appointed this Ordinance upon those Festivals which were instituted in Memory of

God's greatest Blessings to us ; intended to be observed with singular Demonstrations of Joy.

III. It has been in later Ages called (emphatically, and by way of Eminence) **THE COMMUNION**, or **THE HOLY COMMUNION**, without the Addition of any other Words ; and this must be understood in the Sense which St. Paul expresses more largely, 1 Cor. x. 16, 17. where he calls it the *Communion* of the Body, — and of the Blood of Christ. *Communion* signifies partaking of, or Fellowship in, something common to many. And so *The Communion*, when the Word is applied to this Holy Rite, must signify the *Joint-partaking* of that Bread which is the *Memorial* of Christ's Body, and of that Wine which is the *Memorial* of his Blood shed for us ; which are called his Body and his Blood only upon this Account. It may also be called *The Communion*, or Fellowship, as it is a Joint-partaking of Bread and Wine ; in which Action we communicate, and bear a Part, with all other Christians, of all Places, and all Denominations.

IV. But the Name of this Rite which has most prevailed, and put the others almost out of common Use, is that of latest Date, and lowest Authority, in the strict Sense in which it is used ; viz. **THE SACRAMENT of the Lord's Supper**, and, most commonly, **THE SACRAMENT**, without the Addition of any other Word : agreeably to which the partaking of it is called, *Receiving of the Sacrament*. — It many Times so happens in religious Matters, that obscure Expressions get the better of the plain and simple ones ; and the most
modern

modern banish out of Use the most ancient.—But since this Word has got Possession, the Explication of it is the more necessary; because the New Testament, which knows nothing of it, cannot lead any Christian into the Notion of it, as applied to the *Lord's Supper*.

The Latin Word from which it is taken, primarily signified an *Oath*; or an *Obligation* expressed by an *Oath*, which was always esteemed as a sacred Thing.—In this Sense, though it be improper to speak of receiving a *Sacrament*; yet the action of partaking of the *Lord's Supper* may be called the Performance of a Duty which is in Effect a solemn Acknowledgment, and Recognizing of our *Obligations*, as it is a professing ourselves Christians; and as such obliged, as truly as by an *Oath*, to all the Practice becoming Christians.

Amongst other Things, this Word came, by Degrees, to signify any *religious Ceremony*; because every *religious Ceremony* implies in it the Profession of that Religion to which it peculiarly belongs; and by Consequence, the owning ourselves under all the *Ties* and *Obligations* of that particular Religion. And in this Sense, *Receiving the Sacrament* is the *Performance* of a *religious Ceremony* peculiar to the *Christian Religion*; and the virtual Owning ourselves by this Action, under all the *Obligations* belonging to that Religion.

But at length the Use of this Word came to be more confined; and in many Parts of the Christian Church to be appropriated to *two* only *Ceremonies*, under the Definition of an “outward and visible Sign of an inward
“and spiritual Grace given unto us, ordained by Christ
“himself, as a Means whereby we receive the same,
“and a Pledge to assure us thereof.”—And in this Sense

the *Lord's Supper* may be called a *Sacrament*. For the Bread and Wine are outward and visible Signs, or Marks, ordained by Christ to call to our Minds, and to point out to us, the greatest inward and spiritual Grace (that is, Favour and Mercy) bestowed upon Man by Almighty God. They call to Mind the Death of Christ, and are Memorials of his Body and Blood, given and shed for our spiritual Advantage; and consequently, Memorials of all the Benefits we are entitled to by that Instance of Grace or Mercy: And so the *Lord's Supper* is an *outward and visible Sign* of the greatest *inward and spiritual Grace* given unto us.

It is likewise an *outward Sign, ordained*, or appointed by Christ himself, to be the Mark or Memorial of all this. Not only so, — but *ordained* by him, as *one Mean*, amongst many others, of our Improvement in the Practice of the Religion we profess by our Attendance upon this *Sacrament*; and of our receiving hereafter, in Consequence of that Practice, all the Benefits of his Body broken, and Blood shed, now called to Mind by these *outward Signs*. It may be considered also as a *Pledge*, on Christ's Part, to *assure* us of all this; as the Bread and Wine are appointed by him to be eaten and drunk, as Signs (or in Remembrance) of that Death of Christ, which was the highest Assurance he could give us of his Love to Mankind, and of our own Title to the partaking of that Love upon his own Conditions.

We cannot; indeed, duly partake of the *outward and visible Bread and Wine*, in *Remembrance* of Christ, without calling to Mind also the Assurance given us by him, of our partaking, upon the Terms of his Gospel, of all the good Things promised in it.

Having

Having now explained the four several Names which have successively been given to this Institution, as *The Lord's Supper*,—*The Eucharist*,—*The Communion*,—and *The Sacrament*, it is Time to proceed to the Explanation of its Nature and End ;— remarking once for all, that all positive Duties, or Duties made such by Institution alone, depend entirely upon the Will and Declaration of the Person who institutes or ordains them, with respect to the real Design and End of them ; and consequently to the due Manner of performing them. The Nature, the Design, and the due Manner of partaking, of the Lord's Supper, must therefore of Necessity depend upon what Jesus Christ, who instituted it, hath declared about it.— Nor can we doubt that he declared to his first and immediate Followers the whole of what he designed should be understood by it ; the Passages in the New Testament which relate to this Duty, (and they alone are the original Accounts of the Nature and End of this Institution, and the only authentic Declarations upon which we can safely depend) being written by the immediate Followers of our Lord ; those who were themselves Witnesses to this Institution, or were instructed by those who were so, and join with them in delivering down one and the same Account of this religious Duty.

We must now consult such of the Writers of the New Testament as give any Account of the Institution of the *Lord's Supper* ; and the following Passages are to that End to be principally regarded, viz.

St. Matthew xxvi. 26. *And as they were eating, Jesus took Bread and blessed it, and brake it, and gave it*

it to the Disciples, and said, Take, Eat ; This is my Body.

27. *And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it.*

28. *For this is my Blood of the New Testament, which is shed for many for the Remission of Sins.*

St. Mark xiv. 22. *And as they did eat, Jesus took Bread, and blessed, and brake it, and gave to them, and said, Take, Eat ; This is my Body.*

23. *And he took the Cup, and when he had given Thanks, He gave it to them ; and they all drank of it.*

24. *And he said unto them, This is my Blood of the New Testament, which is shed for many.*

St. Luke xxii. 19. *And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body, which is given for you ; This do in Remembrance of me.*

20. *Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.*

St. Paul, upon Occasion of the indecent and unchristian Behaviour of some amongst the *Corinthians*, at the Time of their meeting together to partake of the Lord's Supper, lays before them, as the most effectual Cure of their Disorders, the following Account of the original Institution of this Holy Rite :

1 Cor. xi. 23. *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same Night in which he was betrayed, took Bread :*

24. *And when he had given Thanks, He brake it, and said, Take, Eat ; This is my Body, which is broken for you : This do in Remembrance of me.*

25. *After*

25. *After the same Manner also, He took the Cup, when He had supped, saying, This Cup is the New Testament in my Blood : This do ye, as oft as ye drink it, in Remembrance of me.* After this the Apostle adds, as his own Observation drawn from the Institution itself,

26. *For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till He come.*

A few Remarks upon the Expressions made use of in these Passages will be useful, in order to lead us to their true Meaning, and to a right Understanding of the Duty appointed in them. For to remove all absurd and superstitious Notions from this plain Institution, is the first Step towards a due Attendance upon it, in its original Simplicity.

It is particularly to be observed, that the whole Tenor and Form of this Institution is in the *figurative* Way of speaking; and that all Expressions in it of the same Sort, ought to be understood in the same Manner.

For Instance, the *Cup*, in the Words recorded by St. Luke and St. Paul, is allowed not to signify the *Cup*, but the *Wine* in the *Cup*.—This Wine is allowed by All, not to be itself the *New Covenant* (or New Testament), nor to be changed (or transubstantiated) into the *New Covenant*, but only to be the *Memorial* of the *New Covenant*. It follows then, by all the Rules of Interpretation agreeably to the Way of Speaking throughout the whole, that the *Bread* and *Wine* are not the natural *Body* and *Blood* of *Christ*, but the *Memorials* of his *Body* and *Blood*.

The Truth is, these figurative Expressions are not only what were then agreeable to the Expressions used amongst the Jews; but what have been, and are still, common to all Countries, and all Languages. No
Christian

Christian in the World, learned or unlearned, ever thought that our Saviour was a *Vine* or a *Door*, though he expressly affirms himself to be both (John xv. 1. x. 7.). Nor could the Expressions now before us ever have come to stand in need of this or any other Explanation among common Readers, had not the Teachers in the Church of *Rome* endeavoured to throw a Cloud of Darkness over them.

This made me think it not amiss to put a plain and easy Argument into the Mouth of every Christian of common Sense, taken from the Institution itself, viz. That as what is said about the *Cup* is acknowledged to be figurative; so what is said of the *Bread* and *Wine*, in the same Institution, must also be allowed to be so, by the same Rule of Interpretation: and that therefore, as the *Cup* containing the *Wine* is a *Memorial* only of the *New Covenant* in Christ's Blood, and not the *New Covenant* itself; so the *Bread* is the *Memorial* only of his *Body*, and the *Wine* the *Memorial* only of his *Blood*, and not of his *natural* Body and Blood. To prove more fully the Absurdity and Falshood of the Doctrine of *Transubstantiation*, or Change of the *Bread* and *Wine* into the *natural* Body and Blood of Christ, or of any *bodily Presence* of Christ in this Rite, it may be further satisfactory to the unlearned Christian to furnish him with this short, but plain Argument:

The doing any Act in Remembrance of a Person, implies his *bodily Absence*; and if he is corporally *present*, we are never said, nor can we be said, to perform that Action in order to remember him. And therefore, it being declared in the Places before-mentioned that
the

the End of this Institution was the *Remembrance* of Christ; it must follow from hence, that to eat and drink in the *Lord's Supper* must be, to eat and drink in a Sense consistent with the Notion of this *Remembrance*; and therefore, that to suppose, or teach, that Christians eat his *real natural Body* in *Remembrance* of his *real natural Body*; drink his *real Blood* in *Remembrance* of his *real Blood*; is to teach that they are to do something, in order to remember him, which at the same time supposes him corporally *present*, and destroys the very Notion of that *Remembrance*, and so directly contradicts the most important Words of the Institution itself.

From the Notion of REMEMBRANCE, this plain Argument is very strong against the Doctrine of an *Altar*, maintained by those of the Romish Church, in Opposition to the more simple and scriptural Name of the *Lord's Table*.

Many of the Greek Fathers and Commentators, who lived some Hundreds of Years after the Institution of the *Lord's Supper*, when by Degrees the Language had been altered; tho' themselves, amongst o her high Words, often called this Rite a *Sacrifice*; yet they could not forbear sometimes to correct this Expression; and to declare, they did not mean a *Sacrifice*, properly speaking, but only the *Remembrance* of a *Sacrifice*. Particularly St. Chrysostom, after he had said, "I call it a *Sacrifice*," adds, "but indeed, it is *not* a *Sacrifice*, but "the *Remembrance* of a *Sacrifice*." And consequently, no *Altar* can be necessary or proper. For where there is no *Sacrifice*, but only the *Remembrance* of a *Sacrifice*; which supposes the *Sacrifice* to be *past* at another Place; there

there can be no *Altar*; but only the *Remembrance* of that very *Altar*, upon which that *past Sacrifice* was offered.

Whilst the Romanists think of their *Priests* as *Sacrificers*, and as offering the *Sacrifice* (strictly so called) of the very same *Body* and *Blood* of *Christ*, which he offered upon his Cross: Whilst, I say, they maintain this Absurdity, contrary to the Notion of a *Memorial*, as well as to the Nature of Things; no wonder that they speak so much of a *real Altar* for this *real Sacrifice*. And indeed, let a Popish Absurdity be never so monstrous; yet it must be acknowledged that it is generally, in its several Parts, *self-consistent*, and all of a Piece. But for those who have disavowed the Absurdity which alone could be the Ground of any Notion of an *Altar* in this Rite, still to be fond of the *Notion* after they have parted with the *Ground* of it, is very hardly to be accounted for.

One cannot imagine any positive Institution of greater Plainness and Simplicity than this of the *Lord's Supper*. The original Account of it we see (and we may be sure That is the best) takes up but a very few Verses, in any one of the Evangelists, or in St. Paul, who had more Occasion, from the Abuses of some Christians, to enlarge upon it. Put the *four* several Accounts together, (tho', in Truth, they are only the same History repeated four Times; and they are all the Passages in the New Testament which give us any Account of the Institution) they will, all united, hardly make up a few Pages of the least of those many Treatises which have been written upon this Subject since
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the first Ages ; some of which have, indeed, but too much helped to render *That* a Matter of Intricacy and Terror (and this chiefly to honest Christians), which their Master left in the greatest Plainness and Simplicity.

From these Passages it evidently appears, that the End for which our Lord instituted this Duty, was the *Remembrance* of Himself ; that the *Bread* to be taken and eaten, was appointed to be the *Memorial* of his *Body* broken ; and the *Wine* to be drunk, was ordained to be the *Memorial* of his *Blood* shed ; or (according to the express Words of St. Paul), that the one was to be eaten, and the other to be drunk, in REMEMBRANCE of Christ ; and this to be continued until He, who was once *present* with his Disciples, and is now *absent*, shall come again.

Whoever therefore, in a serious and religious Sense of his Relation to Christ, as his Disciple, performs these Actions of *eating Bread* and *drinking Wine* in *Remembrance* of *Christ*, as of a Person *corporally absent* from his Disciples, most certainly performs them agreeably to the End of the Institution declared by Christ himself, and his immediate Disciples.

There being other Passages of the New Testament, besides those already cited, which *occasionally* relate to this Subject ; it is of Importance to all Christians to consider them, and to examine what farther Instructions they afford us.

The first of those I mean is in 1 Cor. x. ver. 16. *The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ ? The Bread which we break, is it not the Communion of the Body of Christ ?*

17. *For we being many, are one Bread and one Body; for we are all Partakers of that one Bread.*

18. *Behold Israel after the Flesh: Are not they which eat of the Sacrifices Partakers of the Altar?*

19. *What say I then? That the Idol is any Thing, or that which is offered to Idols is any Thing?*

20. *But I say, that the Things which the Gentiles sacrifice, they sacrifice to Devils, and not to God: And I would not that ye should have Fellowship (or Communion) with Devils.*

21. *Ye cannot drink of the Cup of the Lord, and the Cup of Devils. Ye cannot be Partakers of the Lord's Table, and of the Table of Devils.*

This whole Passage was occasioned by the State of the Corinthian Christians, with Regard to the Heathens then all around them. And the Intent of it may, I think, be truly expressed in the following short Paraphrase: —

“ By eating and drinking together at the Lord's Table,
 “ you pay a religious Honour to Christ, by jointly
 “ partaking of Bread and Wine in a religious Re-
 “ membrance of him as your Master; and by this
 “ Participation in common with one another, profess
 “ yourselves to be one Body under Him, the one Head.
 “ These very Actions of your Religion, therefore,
 “ having plainly this Intent and Signification in
 “ them, make it utterly absurd and inexcusable for
 “ you to perform the like Actions, understood to be
 “ done in Honour of those false Gods whose Worship
 “ he came to destroy; and to join with the Heathens,
 “ in feasting in their Temples upon what has been sa-
 “ crificed by them in Honour to those false Gods.” —

And the Conclusion which necessarily follows this
 plain

plain Paraphrase is, that Christians meeting together for religious Worship, and eating Bread and drinking Wine in Remembrance of Christ's Body and Blood, and in Honour to him, do hereby publicly acknowledge him to be their Master, and Themselves to be his Disciples: and by doing this in an Assembly own themselves, with all other Christians, to be one Body or Society under Him, the Head; and consequently profess themselves to be under his Governance and Influence; to have Communion or Fellowship with Him, as Head; and with all their Christian Brethren, as Fellow-members of that same Body of which he is the Head.

The other Passage I must mention is in 1 Cor. xi. ver. 20—34.

20. *When we come together, therefore, into one Place, this is not to eat the Lord's Supper.*

21. *For in eating every one taketh before other his own Supper: and one is hungry, and another is drunken.*

22. *What? Have ye not Houses to eat and to drink in? Or despise ye the Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not.*

The two first of these Verses set forth the Crime of some of the Corinthian Christians in this Manner: Ver. 20. “When therefore you come together, professing to eat and drink in Remembrance of your Master; and at the same Time behave yourselves indecently, as I have been informed you do; this, I tell you plainly, is not to eat the Lord's Supper, as it ought to be eaten,
C 2 “according

“ according to the Design of the Institution : Ver. 21.
 “ For as I hear, many of you behave yourselves rather
 “ as Persons eating your own Suppers, to satisfy and
 “ even indulge your own Appetites; Those of you who
 “ are able to provide plentifully for themselves, eating
 “ at that *Feast* to which you join the *Lord's Supper*,
 “ without waiting for their poor Brethren, and not like
 “ Persons meeting to partake of a *common Feast*. And
 “ thus, in the most indecent Manner, the poor Man, in
 “ this Assembly, is hungry, without being satisfied;
 “ whilst another, who can supply himself plentifully,
 “ feasts himself even beyond due Bounds.”

For this Crime he reproves them severely, Ver. 22,
 thus: “ Have ye not Houses of your own for your
 “ ordinary Eating and Drinking? — Or have you no
 “ Sense that these Assemblies of Christians come to-
 “ gether for the religious Purpose of *eating and drink-*
 “ *ing* in *Remembrance* of their Master? Do ye thus
 “ despise the Church of God, the Assemblies of Chris-
 “ tians, and thus put to Shame those of your poor Bre-
 “ thren who are not able to make Provision for them-
 “ selves, by such a Behaviour as seems to insult their
 “ Poverty and Hunger in such public Meetings? Can
 “ I praise you for this? Far from it: on the contrary,
 “ I condemn you, as acting inconsistently with the *ori-*
 “ *ginal Institution* of this Holy Rite; a true Account of
 “ which I will lay before you.” — This is contained
 in the three following Verses, viz. 23, 24, and 25,
 which I have already produced and explained P. viii.
 and the following. The Apostle then argues from this
Institution, Ver. 26. *For as often as ye eat THIS*
Bread,

Bread, and drink THIS Cup, ye do shew the Lord's Death till He come. — That is to say, — “ From the
 “ *Institution* itself it is plain, that the Design of your
 “ Meeting to eat *this* Bread, and to drink *this* Wine,
 “ is very unlike to that of your Meeting to eat and
 “ drink Bread and Wine in a common Way; and is
 “ no other than the serious Purpose of *shewing forth*,
 “ or keeping up, the *Remembrance* of the Death of
 “ Christ in this particular Manner, till He shall return
 “ in Glory.” After this the Apostle goes on :

Ver. 27. *Wherefore, whosoever shall eat this Bread and drink this Cup of the Lord UNWORTHILY, shall be guilty of the Body and Blood of the Lord.*

28. *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

29. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation (Condemnation) to himself, not discerning the Lord's Body.*

30. *For this Cause many are weak and sickly among you, and many sleep.*

31. *For if we would judge ourselves, we should not be judged.*

32. *But when we are judged, we are chastened of the Lord, that we should not be condemned with the World.*

33. *Wherefore, my Brethren, when ye come together to eat, tarry one for another.*

34. *And if any Man hunger, let him eat at home.*

The plain Meaning of these Words, as directed to the *Corinthian Christians*, whose *Sin* and *Indecency* were before spoken of, may be thus expressed :

Ver. 27. " From the Nature and End of the Institution of the Lord's Supper (here set forth in Ver. 23, 24, and 25, see P. viii, and the following) it follows, that every one who comes to this Table of the Lord, and instead of behaving himself *worthily*, that is, suitably to the good End of this Holy Rite; and instead of a serious Performance of the Actions of Eating and Drinking in *Remembrance* of Christ his Master, eats and drinks *unworthily*, or in a Manner unsuitable to the Design of this *Institution*; behaving himself as at a common Meal, or as if This were only the *Continuation* of a *foregoing Entertainment*, and even without observing the Rules of Temperance; every such professed Christian is guilty of an high Offence and Indignity against the very Body and Blood of Christ, of which this Bread and this Wine are *Memorials*, and which he pretends and professes to *remember* by this Eating and Drinking."

Ver. 28. " On the contrary, instead of this unchristian Behaviour, let every one of you *examine* himself, enter into, and try himself, by considering the *Original Institution* of this Rite; and by that *Examination* let him be led to perform these Actions of *Eating and Drinking*, so, that is, in such a Manner, as is plainly implied in the Nature of that *Institution* itself."

Ver. 29. " I say, let a Man *try*, and *approve* himself; and perform this Part of his religious Duty suitably to the Design of it, the *Remembrance* of Christ: Because great will be his Offence, if he will
" fully

“ fully performs it in a *contrary* Way, or in a Man-
 “ ner plainly *unworthy* of the *Institution*. For he
 “ that *eateth* and *drinketh*, as some of you have done,
 “ *unworthily*; that is, unsuitably to that Design, and
 “ in a Manner utterly inconsistent with it: *Not discern-*
 “ *ing the Lord's Body*; that is, not considering *this Bread*
 “ as the *Memorial* of his Body; not making a sufficient
 “ Difference between *this Bread*, eaten at the *Lord's*
 “ *Supper* in Memory of him, and a *common Meal* even in-
 “ temperately taken: He that acts thus, *eats* and *drinks*
 “ Damnation (or, as it should have been translated,
 “ Condemnation or Judgment) to himself.”

Ver. 30. “ From this Cause, you have impaired the
 “ Health of your Bodies. Sickness and even Death
 “ are come amongst you, by the righteous Providence
 “ of God.”

Ver. 31 and 32. “ For this is the Rule in such
 “ Cases: If we would call ourselves to Account, and
 “ judge and condemn what is evil in ourselves so
 “ effectually as to forsake it, we should not then be
 “ condemned or punished by God. And when we see
 “ such Afflictions amongst us, we ought, before it
 “ be too late, to consider them as Chastisements from
 “ the Hand of God, in order to our Amendment; and
 “ designed for this good End, that we should not
 “ finally be condemned with the wicked Part of the
 “ World.”

Ver. 33. “ Upon these Accounts, my Brethren,
 “ when you are to meet together professedly to eat at
 “ the *Lord's Table* in *Remembrance* of your Master,
 “ wait with Patience for one another, till a good
 “ Number

“ Number be assembled ; and then perform this religious Rite with all Decency, as a joint Body of Brethren equally related to Christ and entitled to his Favour ; and not distinguished from one another, in this religious Action, by any outward Circumstances of Riches or Poverty, Plenty or Want.”

Ver. 34. “ But if any of you propose to eat upon another Account ; to satisfy your bodily Appetites, and the Cravings of Hunger : This is not the Place for it, where you assemble in a Body for a religious Purpose : But the proper Place to satisfy any Person’s Hunger in, is his own private House, where he may do it without Disorder, Indecency, or Shame to any of his poor and hungry Brethren.”

The Mention here made by St. Paul of EXAMINATION, was entirely owing to the *Corinthian Christians* having thus deviated in their Practice from the *Institution* of Christ.—When, therefore, any sincere and serious Believer in Christ has approved himself to his own Conscience in *this* Particular, That he comes to the *Lord’s Supper*, as his Disciple, with a Temper and Design suitable to the only *End* of its *Institution* ; he may be certain that he has *examined* himself in that Sense, in which alone the Apostle has recommended this Duty, with regard to the Partaking of the *Lord’s Supper*.

An *Examination* of a Man’s whole Life and Conduct by the known Law of God, whether natural or revealed, if it be wholly in order to render himself more perfect in the Practice of all that is praise-worthy in every Circumstance and Relation of Life, must be of great

great Use to every well-disposed Christian. But for this, every one is the best Judge for himself, of the proper and most convenient Time. My Design is only to observe here, that Self-examination, in this Extent, is not a Duty necessarily previous to the *Lord's Supper*; nor spoken of by St. Paul, in this Degree, as necessary to our duly partaking of it. And this is fit to be observed, that so no serious Christian may, on the one Hand, make it a Pretence for his not coming to this religious Rite, that he has not had Time for a long and particular *Examination* into his whole past Conduct; or, on the other Hand, be *uneasy* (as too many have been) at their honest Performance of this Duty, in *Remembrance* of their Lord and Master, without such a long and particular *Examination*.

The Duty of PREPARATION for the *Holy Communion* being entirely founded upon these Words of St. Paul, *Let a Man examine himself*; it is evident, that the *Preparation* implied in these Words, as necessary and sufficient, is such a Consideration of the *Institution* itself, as may satisfy and assure us, that we come to the *Lord's Supper*, as his sincere Disciples, resolved to *eat* and *drink* in a religious *Remembrance* of him; or with Dispositions and a Behaviour worthy of, that is, suitable to, the Design of this Holy Rite.

A true Christian needs not any Length of Time to assure his Heart of this: Neither can the Opportunities of this Solemnity come so suddenly upon him, but that he may certainly know himself to be *prepared*, in this absolutely necessary Sense. And let it be remembered, that I am now speaking only of what is *absolutely necessary*.

cessary. This is not designed to insinuate, nor does it in the least imply, that Christians may not wisely chuse to spend a longer Time in religious *Consideration* and *Prayer*, just before their coming to the *Communion*, if they think it of more Advantage to them to do it on this Occasion, than upon any other. But again I say, *This* ought not to be inculcated upon them, as a *Preparation necessary* before their coming to this Holy Rite, lest the Want of so much more Time should either prevent their Attendance upon this Duty, or disturb the Minds of those who have honestly, and with Christian Affections, attended upon it without such a previous Conduct. It is, and must be, always of great Use to Christians. But we are not to confound *Duties*, and make *That* peculiar to the *Holy Communion*, which never was made peculiar to it by Christ, or his Apostles; and which is proper for every Season of our Time, and every Part of our Life; and which would have been equally a Duty, whether it had pleased our Lord to institute the *Holy Communion*, or not.

From the Passages now before us, it is equally evident, the whole Affair of *Eating* and *Drinking* UNWORTHILY, in St. Paul's Sense, is confined to the Frame of our Minds, and our Behaviour, AT the very Time of our Performance of this Religious Duty *.

* To explain this Matter a little further: I do not confine the Guilt of Eating and Drinking *unworthily* to the strict Imitation of the *Corinthian* Sinners in one particular Instance of their Indecency; but think, it ought to be extended to all Cases to which the Apostle's Argument, drawn from the Institution itself, by *Parity of Reason* can reach.

For

For had not some amongst the *Corinthians* been guilty of great and criminal Indecencies at the very Time of the Celebration, we should probably never have heard of the Crime and Danger of Eating and Drinking *unworthily*.

Whoever, therefore, eats *this* Bread, and drinks *this* Wine, with a serious and Christian Frame of Mind, and a Behaviour *suitable* to the Design of the Institution; partaking of it as a sincere Disciple of Christ, under the Sense of his own strict Obligations, as such; remembering his *Body* broken, and his *Blood* shed, at the same Time; and doing the Whole in *Remembrance* of Christ, as his Lord and Master; certainly cannot possibly be said to *eat* and *drink* UNWORTHILY; or, as far as *this* particular religious Action is concerned, to behave himself *unsuitably* to it, or to his own Character as a *Christian*.

To conclude: Let Christians be content with what their Master and his Apostles have taught them to expect from this Duty; and not think it any *Exaltation* of his Institution, to magnify it into what he never designed it to be. Let them not esteem *That* as a *low Dispensation*, which is as *high* as it was *his Will* to make it; nor think above what is written of *That*, which can receive its Value *only* from *what is written*. Let them remember, that all beyond is no better than a *Dream*: Pleasing, perhaps, at present; but in the End, hurtful to those who infuse it into others, and to those who will find themselves disappointed when they are waked out of it. Let them attend upon this *Holy Institution* as the *Commemoration* of their
Lord,

Lord, the Founder and Teacher of the purest Religion in the World; and this will lead their Thoughts to their *Happiness*, by the Way of their *Duty*; and disengage them from dwelling chiefly upon *Supernatural Favours*, and *exalted Privileges*, where they are naturally and strongly called upon to think of their own indispensable Obligations to *depart from all Iniquity*, and *practise all-Virtue*; that is, to have their *Conversation such as becometh* the Gospel of Christ, whom they thus acknowledge for their *Master*.

4 OC 58



THE

THE RATIONAL
CHRISTIAN'S ASSISTANT
TO THE
Worthy Receiving of the LORD'S SUPPER.

THE *Communion Office* begins with *Sentences* relating chiefly to the Duty of Beneficence to all Men, by our *Alms* and Charitable Contributions.—It proceeds to the Charity and Assistance of our united *Prayers*, for the Good and Happiness of the whole Body of Christians.

The MINISTER.

* **L**ET your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven. *S. Matth. v. 16.*

* A Transcript of Dr. Samuel Clarke's interleaved Copy of the Common Prayer Book, (which was presented by his Son to the British Museum) entitled, *Amendments humbly proposed to the Consideration of those in Authority, of the Book of Common Prayer, &c.* having lately been put into the Author's Hands, he could not resist the Temptation of giving the judicious Alterations which this eminently learned and most excellent Man had made in this Office. Such Parts of the Service of our Church as are here print-

Lay not up for yourselves Treasures upon Earth ; where Moth and Rust doth corrupt, and where Thieves break through and steal : but lay up for yourselves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal. *S. Matth. vi. 19, 20.*

Whatsoever ye would that Men should do to you, even so do to them ; for this is the Law and the Prophets. *S. Matth. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven : but he that doth the Will of my Father which is in Heaven. *S. Matth. vii. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the Half of my Goods I give to the Poor ; and if I have done any Wrong to any Man, I restore him four-fold. *S. Luke xix. 8.*

Who goeth a Warfare at any Time at his own Cost ? Who planteth a Vineyard, and eateth not of the Fruit thereof ? Or who feedeth a Flock, and eateth not of the Milk of the Flock ? *1 Cor. ix. 7.*

If we have sown unto you spiritual Things, is it a great Matter if we shall reap your worldly Things ? *1 Cor. ix. 11.*

Do ye not know that they who minister about holy Things live of the Sacrifice ? And they who wait at the Altar are Partakers with the Altar ? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix. 13, 14.*

He that soweth little, shall reap little ; and he that soweth plenteously, shall reap plenteously.

ed, and which Dr. Clarke would have omitted, are distinguished by the Italic Character ; and where he has substituted any Thing in their Place, his AMENDMENTS are given in a small Type in a Break in the Margin,

Let every Man do according as he is disposed in his Heart; not grudgingly; or of Necessity; for God loveth a chearful Giver. 2 Cor. ix. 6, 7.

Let him that is taught in the Word, minister unto him that teacheth in all good Things. Be not deceived; God is not mocked; for whatsoever a Man soweth, that shall he reap. Gal. vi. 6, 7.

While we have Time, let us do Good unto all Men; and specially unto them that are of the Household of Faith. Gal. vi. 10.

Godliness is great Riches, if a Man be content with that he hath: For we brought nothing into the World, neither may we carry any Thing out. 1 Tim. vi. 6, 7.

Charge them who are rich in this World, that they be ready to give, and glad to distribute; laying up in Store for themselves a good Foundation against the Time to come, that they may attain eternal Life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your Works, and Labour that proceedeth of Love; which Love ye have shewed for his Name's sake, who have ministered unto the Saints, and yet do minister. Hebr. vi. 10.

To do Good, and to distribute, forget not; for with such Sacrifices God is well pleased. Hebr. xiii. 16.

Whoso hath this World's Good, and seeth his Brother have Need, and shutteth up his Compassion from him; how dwelleth the Love of God in him? 1 S. John iii. 17.

Give Alms of thy Goods, and never turn thy Face from any poor Man: and then the Face of the Lord shall not be turned away from thee. Tob. iv. 7.

Be merciful after thy Power: If thou hast much, give plenteously: If thou hast little, do thy Diligence gladly to give of that little: For so gatherest thou thyself a good Reward in the Day of Necessity. *Tob. iv. 8, 9.*

He that hath Pity upon the Poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. *Prov. xix. 17.*

Blessed be the Man that provideth for the Sick and Needy: The Lord shall deliver him in the Time of Trouble. *Psf. xli. 1.*

Let us pray for the whole State of Christ's Church militant here on Earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make Prayers and Supplications, and to give Thanks for all Men; we humbly beseech thee most mercifully [** to accept our Alms, or Oblations, and*] to receive these our Prayers which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the Spirit of Truth, Unity, and Concord:

And grant that all they that do confess thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and godly Love.

Preserve

We beseech thee also to *save* and defend all Christian Kings, Princes, and Governors; and especially thy Servant *GEORGE* our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put

Impartially

in Authority under him, that they may truly and *indifferently* minister Justice,

Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O heavenly Father, to all Bishops and Curates, that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy People give thy heavenly Grace; and especially to this Congregation here present; that with meek Heart and due Reverence they may hear and receive thy holy Word; truly serving thee in Holiness and Righteousness all the Days of their Life. And we most humbly beseech thee of thy Goodness, O Lord, to comfort and succour all them who in this transitory Life are in Trouble, Sorrow, Need, Sicknes, or any other Adversity. And we also bless thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beseeching thee to give us Grace so to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's Sake, our only Mediator and Advocate. *Amen.*

After this follows an *Exhortation*, particularly relating to the Partaking of the Lord's Supper. In this, the Minister who officiates earnestly recommends to those who are then present, the *Consideration* of the *Nature* and *End* of what they are going to perform, in these Words:

DEARLY Beloved in the Lord, Ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all Persons diligently to try and examine themselves.

selves before they presume to eat of that Bread, and drink of that Cup. For as the Benefit is great, if with a true penitent Heart and lively Faith we receive that holy Sacrament (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us); so is the Danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we

eat and drink our own *Damnation*, not considering the Lord's Body; we kindle God's Wrath against us; we provoke him to plague us with diverse Diseases, and sundry Kinds of Death. Judge therefore yourselves, Brethren, that ye be not-judged of the Lord; repent ye truly for your Sins past; have a lively and stedfast Faith in Christ our Saviour: Amend your Lives, and be in perfect Charity with all Men; so shall ye be meet Partakers of those holy Mysteries. And above all Things, ye must give most humble and hearty

God our heavenly Father, for the Redemption of the World, by the Death and Passion of his beloved Son our Saviour Jesus Christ.

Thanks to *God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man; who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in Darkness and the Shadow of Death; that*

he might make us the Children of God, and exalt us to everlasting Life. And to the End that we should alway remember the exceeding great Love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable Benefits which by his precious Blood-shedding he hath

hath obtained to us ; he hath instituted and ordained holy Mysteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort.

To him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual Thanks ; submitting ourselves wholly to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the Days of our Life. Amen.

Through him, therefore, with the Assistance of his Holy Spirit, let us give (as we are most bounden) continual Thanks to our Heavenly Father ;

Which Exhortation may be thus understood, or thus expressed in other Words : — You that now remain in the Church, with a Design of partaking of that *Bread* and *Wine* which are appointed to be *Memorials* of the *Body* and *Blood* of Christ, must consider that St. Paul exhorts Christians to *examine* and *approve* themselves to their own Consciences so sincerely and effectually, as to assure themselves that they come to this *Holy Rite* with Dispositions agreeable to the Nature and End of its Institution. And the Reason why we should examine ourselves to this Purpose, is, that we may assure ourselves we partake of this Rite in such a Manner as that it may be to our Advantage, and not to our Hurt. For, on the one Hand, if we come to it with such Dispositions of Mind as become Christians, and are agreeable to this *Institution* ; particularly, with a due Sense of our past Sins, and a Resolution of behaving ourselves as *Christ's Disciples* ; and with a true *Faith* (or Belief) in him, as sent into the

World by God, without which we cannot remember him at his *Table* as our Lord and Master; we shall then with these Dispositions of Mind come to good Purpose. By our *Faith* and sincere accepting him as our Master, we shall come up to the full Meaning of that Expression in the Gospel, in which his Followers were called upon to *eat his Flesh and drink his Blood*: in a spiritual or religious Sense, embracing his Doctrine as the Food and Life of our Souls. We shall then be so acceptable to Christ, that we may be said (by a strong Figure of Speech) to *dwell in him*, and *he in us*; to be *one with Christ*, and *Christ with us*; that is, that *Christ* and *we*, to all the Intents and Purposes of true Religion, shall be in perfect Friendship and Union together; *we* partaking of the good Spirit of his Gospel, and *he* receiving *us* as his true Disciples and Followers. On the other Hand, if we partake of the Lord's Supper *unworthily*; (see this further explained, P. xviii. and xxii.) or with *Dispositions* contrary to the Nature of it, and in a Manner *unworthy* of it, or unsuitable and contradictory to the End of it; we then shall come under the Censure of St. Paul: We shall eat and drink our own Condemnation, or Judgment against ourselves. Upon these Accounts, The *Exhortation* goes on to engage the Persons present, *now* to judge themselves so, as to repent of all their Sins; to come to the *Lord's Table* with a steadfast *Faith* in *Christ*, now to be remembered; and to receive in their Hearts the real Sentiments of perfect Charity towards all Men; and the heartiest Thankfulness to God: assuring them, that with this Temper, and these Dispositions of Mind, they

they will be *meet Partakers* (that is, will partake worthily) of these *holy Mysteries*. *

After this *Exhortation*, the People are solemnly called upon to make a general *Confession* of their Sins; and that *Confession* is followed by a very expressive Prayer of the *Minister officiating*; formed upon the Supposition of *heartly Repentance* and true Faith in the *Communicants*; and petitioning for their *Pardon*, their Increase of all Goodness, and their everlasting Happiness.

YE that do truly and earnestly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; Draw near with Faith, and take this holy Sacrament to your Comfort; and make your humble Confession to Almighty God, meekly kneeling upon your Knees.

ALmighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; We acknowledge and bewail our manifold

* The *Bread* and *Wine* to be eaten and drunk in a Religious Remembrance of Christ, are here called *Mysteries*.: Not in the common Sense of the Word *Mystery*, as it has been understood to signify either a Thing incomprehensible to our Understandings, or a Matter still hidden from us; for we cannot be said to be *meet Partakers* of a *Mystery*, in this Sense of the Word. But the *Bread* and *Wine* are called *Mysteries* here, seemingly, because they *Mystically* (that is, covertly, or figuratively) represent to us the *Body* and *Blood* of Christ — two Things very different from this *Bread* and *Wine*, which are the *Memorials* of them.

manifest Sins and Wickedness, which we from Time to Time most grievously have committed, by Thought, Word, and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against us. We do earnestly repent, and are heartily sorry for these our Misdoings; The Remembrance of them is grievous unto us; The Burden of them is intolerable. Have Mercy upon us, Have Mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's Sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord. *Amen.*

The MINISTER.

AL MIGHTY God our heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them that with hearty Repentance and true Faith turn unto him; Have Mercy upon you, pardon and deliver you from all your Sins, confirm and strengthen you in all Goodness, and bring you to everlasting Life, through Jesus Christ our Lord. *Amen.*

A few plain Texts of the New Testament are then read by the Minister, relating to the *Love* of God, and his merciful Dispensation towards us, through his Son *Jesus Christ*; very properly preparing the Way to the Hymn of *Praise* and *Thanksgiving* which follows them. In all these, every Person present ought to think himself concerned; and to attend to them with the Seriousness of a truly Christian Mind.

Hear

Hear what Comfortable Words our Saviour
Christ faith unto all that truly turn to him :

COME unto me, all ye that travail, and
are heavy laden, and I will refresh you.
S. Matth. xi. 28.

So God loved the World, that he gave his
only begotten Son, to the End that all that be-
lieve in him should not perish, but have ever-
lasting Life. *S. John iii. 16.*

Hear also what S. Paul faith :

This is a true Saying, and worthy of all Men
to be received, That Christ Jesus came into
the World to save Sinners. *1 Tim. i. 15.*

Hear also what S. John faith :

If any Man sin, we have an Advocate with
the Father, Jesus Christ the Righteous, and he
is the Propitiation for our Sins. *1 S. John
ii. 1, 2.*

The MINISTER.

Lift up your Hearts.

Answ. We lift them up unto the Lord.

Min. Let us give Thanks unto our Lord God.

Answ. It is meet and right so to do.

Then shall the Minister say :

IT is very meet, right, and our bounden Duty,
that we should at all Times, and in all Places,
give Thanks unto thee, O Lord, Holy Father,
Almighty, Everlasting God.

¶ Here

¶ *Here shall follow the proper Preface, according to the Time, if there be any especially appointed; or else immediately shall follow:*

THEREFORE with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven Days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this Time for us;
 Who by the *who by the Operation of the Holy*
 Power of the *Ghost, was made very Man* of the
 Holy Ghost, was *Substance of the Virgin Mary his*
 made Man. *Mother; and that without Spot*
 of Sin, to make us clean from all Sin. Therefore with Angels, &c.

¶ *Upon Easter-Day, and seven Days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath destroyed Death, and by his Rising to Life again hath restored to us everlasting Life. Therefore with Angels, &c.

¶ *Upon*

¶ *Upon Ascension-day, and seven Days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their Sight ascended up into Heaven to prepare a Place for us; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels, &c.

¶ *Upon Whitsunday, and six Days after.*

THROUGH Jesus Christ our Lord: According to whose most true Promise, the Holy Ghost came down as at this Time from Heaven with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles to teach them, and to lead them to all Truth; giving them both the Gift of divers Languages, and also Boldness with fervent Zeal, constantly to preach the Gospel unto all Nations; whereby we have been brought out of Darkness and Error into the clear Light, and true Knowledge of Thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any Difference or Inequality. Therefore with Angels, &c.

The following *Prayer* is then put up; in which all the *Congregation* acknowledge themselves unworthy of God's Favour, and profess their Dependance upon his great Mercy for their Acceptance.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies. We are not worthy so much as to gather up the Crumbs under thy Table: But thou art the same Lord, whose Property is always to have Mercy: Grant us, therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

The concluding Part of this Prayer is expressed in the figurative Manner. In plain Words the Meaning is this: — “ Grant that we, though *unworthy*, in ourselves, of thy favourable Acceptance, may eat this “ *Bread*, and drink this *Wine*, which are now to be “ taken in *Remembrance* of the *Flesh* (or rather Body) “ and *Blood* of Christ, so worthily; in a Manner “ so *suitable* to the End and Nature of the *Institution*; “ that we may be acceptable to Thee in it; that our “ religious Attendance upon this *Rite*, as Christians “ sincerely believing the Gospel, may prove one Mean “ of our answering the great End of our Blessed Lord’s “ living and dying for our Benefit; the being purified “ both

“ both in Soul and Body ; and may help to lead us
 “ to a State of Holiness, by which alone we can hope
 “ to be in Union and Friendship with Christ.”

It may here be further noted, that *our Bodies* are made clean by *Christ's Body*, and *our Souls* washed through *his* most precious Blood, — by our being influenced by his Doctrine (sealed with his Death) to obey all God's Laws. And our Eating and Drinking in Remembrance of his *Body* and *Blood*, tend to procure us this *Cleanness* and *Washing*, (that is all that is meant by these *figurative* Words) by being done in Remembrance of that Master, whose Religion was designed, in the whole Tenor of it, to engage us to *cleanse ourselves from all Filthiness of the Flesh and Spirit, by perfecting Holiness in the Fear of God.* 2 Cor. vii. 1.

The Prayer called the *Prayer of Consecration.*

ALMIGHTY God our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption ; who made there (by his one Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and *Satisfaction* for the Sins of the whole World ; and did institute, Atonement. and in his holy Gospel command us to continue a perpetual Memory of that his precious Death until his coming again ; Hear us, O merciful Father, we most humbly beseech thee ; and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution, in Remembrance of his Death and Passion, may be Par-
 E 2 takers

takers of his most Blessed Body and Blood:
Who in the same Night that he was betrayed

(a) *Here the Priest
is to take the patten
into his Hands ;*

(b) *And here to
break the Bread,*

(c) *And here to lay
his Hand upon all
the Bread.*

(d) *Here he is to
take the Cup into
his Hand.*

(e) *And here to lay
his Hand upon every
Vessel (be it Chalice
or Flagon) in which
there is any Wine
to be consecrated.*

(a) took Bread ; and when he
had given Thanks, (b) he brake
it ; and gave it to his Disciples,
saying, Take, eat, (c) this is my
Body which is given for you, Do
this in Remembrance of me. Like-
wise after Supper (d) he took the
Cup ; and when he had given
Thanks, he gave it to them, say-
ing, Drink ye all of this, for this
(e) is my Blood of the New Testa-
ment, which is shed for you and
for many for the Remission of Sins :
Do this, as oft as ye shall drink it,
in Remembrance of me. *Amen.*

This Prayer is so framed, that the *Congregation* is
supposed to join in the *one only Petition* in it, which
is manifestly formed upon the original Design of this
Holy Institution ; and very properly placed here, just
before the Acts of receiving the *Bread* and *Wine*. In
this Prayer all the *Communicants* are taught to say,
*Hear us, O merciful Father, We most humbly beseech
Thee, and grant that We receiving these thy Creatures
of Bread and Wine, according to thy Son our Saviour
Jesus Christ's Holy Institution, in Remembrance of his
Death and Passion, may be Partakers of his most blessed
Body and Blood. In which is plainly implied this
Doctrine : That to eat this Bread and drink this Wine
as becomes Christians, in a Religious Remembrance
of Christ's Death, is truly and sufficiently to answer
the End of the Institution : And also, that it may
therefore*

therefore be made a just Ground of praying to God as we do here, viz. That thus partaking of them in Obedience to our Master, (not as of *Bread* and *Wine* for the common Purposes of Life, but as now designed for the *Remembrance* of our Lord's Body and Blood) we may, by the sincere Performance of this Part of our Christian Duty, be led to the Practice of that universal Righteousness to which Christianity strictly obliges us; and by these Means be prepared and qualified to *partake* of all the Benefits of Christ's Body broken and Blood shed, now to be *remembered* by us.

If there be any Time between this *Prayer* and your own receiving the *Bread* and *Wine*, nothing can be more agreeable to the Nature and End of th's Rite, than to employ it in some such Thoughts as these :

“ I have now examined my own Heart, and can
 “ sincerely say, that I come to the *Lord's Supper* with a
 “ serious Design of remembering Jesus Christ's Death,
 “ as his Disciple ; truly believing him to have been sent
 “ into the World by God ; renouncing every Thing
 “ condemned in his Gospel ; expecting Pardon and Fa-
 “ vour from God upon the Terms of his Gospel only
 “ (Repentance and Amendment of Life) ; thankful for
 “ all the Mercies of God, particularly for his Love in
 “ redeeming us by his Son from all Iniquity ; and know-
 “ ing myself in perfect Charity with all Men, and full
 “ of universal Goodwill towards them : And therefore
 “ I ought not to doubt of being accepted by God, in
 “ this sincere Design of thus remembering the Death of
 “ his Son, in the Way appointed by himself.”

The Minister, after having received the Bread and Wine himself, delivers them separately to the Communicants, each Time offering up these Prayers.

When he delivers the *Bread*, he offereth up this Prayer :

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life. Take and eat this in Remembrance that Christ died for thee, and feed on him in thy Heart by Faith with Thanksgiving.

To these Words attend with an undisturbed and sincere Application of Mind ; and you will unavoidably make it your own Act, and say within yourself :

“ I eat this *Bread* for that Purpose only for which it is designed ; in a religious *Remembrance* of Christ’s Body broken ; and of that Death of his, which by this Action Christians are required to shew forth till his coming again.”

When the Minister delivers the *Wine*, he offers up the following Prayer :

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and Soul unto everlasting Life. Drink this in Remembrance that Christ’s Blood was shed for thee, and be thankful.

At the taking of the *Cup*, you may say within yourself : “ I drink this *Wine* in a serious and thankful Remembrance of Christ’s Blood, *which was shed*
“ *for*

“ *for me and for many, for the Remission of Sins ; that*
 “ *Blood which he freely shed as a Seal to the New*
 “ *Covenant ; in which he promised, in the Name*
 “ *of God, Forgiveness and Favour upon our actual*
 “ *Amendment, and sincere Obedience to his Laws *.*”

After you have *thus* received the Bread and Wine ;
 if you have Time, whilst other Persons are commu-
 nicating, some such *Words* as these following will be
 proper Expressions of such Thoughts as this Holy Rite
 naturally leads us to : “ I have now, O God, in Obe-
 “ dience to the Will of thy Son Jesus Christ, par-
 “ taken of *Bread and Wine* in that Manner in which
 “ Christians

* This is that personal *Appropriation* of the *Bread and Wine*
 to the serious and religious Remembrance of the *Body and*
Blood of Christ, which alone can make this Rite of any Be-
 nefit to a Believer, by making it acceptable to God. It is,
 if I may use the Word, a Sort of *Consecration* of them, which
 is the Duty of every Communicant himself ; and without
 which all other Consecrations that have gone before, will do
 him no Service at all. It is *he alone* who must, by his own
 inward Thought, and Application of his Mind to the *Remem-*
brance of Christ, make *this* Bread and *this* Wine different to
 himself from *Bread and Wine* taken at a common Meal. Here-
 therefore lies your great Concern at this Time ; nor can there
 be any Failure in this, if your Belief in Christ be sincere, and
 your Attention fixed to what you are doing. And be assured,
 that having thus partaken of this *Bread and Wine* with a
 serious *Remembrance* of Christ's Death, and as his Disciple, you
 have partaken of the *Lord's Supper* agreeably to the *Design* of
 the *Institution* ; and cannot therefore be in the Number of *those*
 who may justly be said to *eat or drink UNWORTHILY*, not
discerning the Lord's Body and Blood ; or have the least *Cause*
 to fear any of those *Threatenings* of St. Paul, which belong
 only to *such* as do so.

“ Christians are required religiously to commemorate
 “ his *Death* and *Passion*. By this solemn Act of my
 “ own, in this Assembly, and in the Company of my
 “ *Fellow-Christians*, I have voluntarily professed my-
 “ self his Disciple: And by this I have acknow-
 “ ledged my strict Obligation to perform thy whole
 “ Will made known to us by him. I am truly sen-
 “ sible of thy Love to Mankind in sending thy Son
 “ into the World, to enliven and strengthen by his
 “ excellent Doctrine, and by his Holy Example, our
 “ sincere Endeavours to know and practise thy Com-
 “ mandments. I offer up my sincerest Thanks for all
 “ that he did and suffered for us; and praise Thee for
 “ all the Benefits designed and promised to us from his
 “ Life, his Death, and his Resurrection from the
 “ Dead, by which he was truly demonstrated to be
 “ thy Son. I am sensible, I have not lived as becomes
 “ the *Disciple* of such a Master: And I have learned
 “ from the Holiness of thy Nature, and thy Son’s
 “ express Declarations in his Gospel, not to expect
 “ either Pardon through him, or any Benefit from
 “ him, but upon the *Terms* proposed in his Gospel;
 “ the utter forsaking all Sin and Immorality, and the
 “ actual Amendment and Reformation of what is truly
 “ blame-worthy in my Temper, or my Behaviour. I
 “ can expect no Favour as *his Disciple*, but upon *his*
 “ Conditions: And these I will every Day more and
 “ more endeavour to come up to. I have here pro-
 “ fessed my Communion with Christ, as *Head* of thy
 “ Church; and with every Christian throughout the
 “ World, as a *Joint-member* of the same *Body* of which
 “ he

“ he is the *Head*: And I now pray to Thee for the
 “ true Happiness of them all. Accept this sincere
 “ Profession of my *Faith* in Thee, the only true God;
 “ and in *Jesus Christ*, whom thou hast sent. Receive
 “ my Praises and Thanksgivings; my Prayers for
 “ Myself, and Intercessions for the whole World. Let
 “ this Attendance, which proceeds from my Desire of
 “ fulfilling thy whole Will, be acceptable to Thee:
 “ And let the Consideration of thy Mercy, proposed
 “ to the World by *Jesus Christ*, move me to so constant
 “ and uniform an Obedience, as may entitle me to all
 “ the Benefits promised to his sincere Followers by
 “ *Him* whose Death I have now commemorated. In
 “ *his Name*, and as *his* Disciple, I implore thy Par-
 “ don, and intreat thy Favour. Lead me, O Lord, by
 “ the Guidance of thy good Providence, far from the
 “ Paths of Sin, into such a State as may best secure
 “ and improve my Virtue. Direct and assist me in all
 “ my Endeavours, by all such Methods as are proper
 “ to move and assist thy free and reasonable Creatures;
 “ and so, at length, conduct me safe through a World
 “ of Trials and Temptations, to the Possession of that
 “ Extraordinary Happiness, which Thou hast prepared
 “ for those who truly love Thee, and sincerely obey
 “ Thee, through thy Son *Jesus Christ*, our Blessed
 “ Lord and Saviour*.”

When

* If there be any more Time before all have communicated,
 it may be usefully employed in considering the original Institu-
 tion, Design, and Advantages of this *Religious Rite*, as they are
 plainly set forth in the Introduction.

When all Persons present have received the *Bread* and *Wine*, they are again to join in the public Office, which begins with the *Lord's Prayer* :

O UR Father, which art in Heaven, Hallowed be thy Name ; Thy Kingdom come ; Thy Will be done on Earth, as it is in Heaven : Give us this Day our daily Bread ; And forgive us our Trespases, as we forgive them that trespass against us ; And lead us not into Temptation ; But deliver us from Evil : For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

After which the following Prayer is also offered to Almighty God, by the Minister and People jointly :

Faithful Ser-
vants most ear-
nestly

O Lord and heavenly Father, we thy *humble Servants entirely* desire thy fatherly Goodness mercifully to accept this our Sacrifice of Praise and Thanksgiving ; most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, and through Faith in his Blood, we and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion. And here we offer and present unto thee, O Lord, Ourselves, our Souls and Bodies, to be a reasonable, holy and lively Sacrifice unto Thee ; humbly beseeching thee, that all we who are Partakers of this holy Communion, may be *fulfilled* with thy Grace and heavenly Benediction ; And although we be unworthy, through our manifold

manifold Sins, to offer unto Thee any Sacrifice ; yet we beseech Thee to accept this our bounden Duty and Service ; not weighing our Merits, but pardoning our Offences, through Jesus Christ our Lord ; by whom, and with whom, *in the Unity of the Holy Ghost*, all Honour and Glory be unto Thee, O Father Almighty, World without End. *Amen.*

Through the
Guidance of the
Holy Spirit,

The *Sacrifices* which alone are here mentioned, are the *Sacrifice of Praise and Thanksgiving* ; and the *Sacrifice of Ourselves*, as offered and devoted to the Service of God in a Life of Holiness becoming Christians, now solemnly professing themselves such : *Both* of these called *Sacrifices* in a figurative Sense ; and both offered by the *whole Congregation*. The two Petitions here made are very proper after this Solemnity. The one is, Not only that *we*, who have now partaken of it, but that the *whole Body* of those who profess themselves *Christians*, may, by the Love of God shewn forth to the World in *Christ Jesus*, and through *him*, be accepted in their sincere and constant Endeavours to do his Will, notwithstanding their Imperfections, in such a Manner as to obtain Forgiveness of all their past and forsaken Sins, and all *other Benefits* which the *Death* and *Sufferings* of *Christ* lead his Followers to, or procure for them. The other Petition is, That all *we*, who have in Obedience to our Lord's Command now partaken of *his Supper* in a Religious *Remembrance* of him, may be acceptable to God, so as to be filled with his *Favour* ; and to be guided, assisted, and blessed by him in our Christian Course through this World to a better.

These

These Things are not spoken of as sealed to us, or procured for us, by this single Action of partaking worthily of the *Lord's Supper*; but it is here properly made the Prayer of every *Christian*, that he may in *other* Parts of his Conduct, as well as *this*, be a Christian indeed; and so be entitled to the Blessing and Mercy of God, in their full Extent, through Jesus Christ. If we hope for Remission of Sins through Christ, it must be upon *his* Terms only; and therefore we ought to express (as we do in the *former* of these Petitions) our earnest Desire that nothing may on our Part hinder our receiving so great a Good: A Good not to be attained by doing *one* Part of our Lord's Will, but the *Whole*. So likewise, the *latter* of these *Petitions* does not suppose that the very Partaking of this *Holy Communion* has already filled us with *Grace* and *God's heavenly Benediction*; but is framed to express the Desire of a Christian Mind, that *we* who have done *this* Part of our Duty, may be still farther favoured, directed, assisted, and blessed in the Performance of all our Duty, and in the obtaining the Happiness promised, not to the Performance of *this* Part of his Will alone, but to the regular and honest Performance of the *Whole*. And these Points ought to be kept distinct; that the Sense of what is necessary to Salvation may be preserved, in its full Force, upon the Minds of Christians *.

Then

* There is another Form of *Thanksgiving* and *Prayer* allowed to be used upon this Occasion, but which is very seldom read, and is here omitted to prevent an unnecessary Increase of the Size of this little Volume.

Then is appointed to be said or sung the following :

GLORY be to God on High,
and in Earth Peace, Good
Will towards Men. We praise
thee, we bless thee, we worship
thee, we glorify thee, we give
Thanks to thee for thy great Glory,
O Lord God, heavenly King, God
the Father Almighty.

O Lord, the only-begotten Son
Jesus Christ; O Lord God, Lamb
of God, Son of the Father, that
takest away the Sins of the
World, have Mercy upon us. Thou
that takest away the Sins of the
World, have Mercy upon us. Thou
that takest away the Sins of the
World, receive our Prayer. Thou
that sittest at the Right Hand
of God the Father, have Mercy
upon us.

For thou only art holy, thou only
art the Lord, thou only, O Christ,
with the Holy Ghost, art most High
in the Glory of God the Father.
Amen.

Graces of thy Holy Spirit, which thou hast given us in our Sa-
viour Jesus Christ. For thou only art holy, thou only art the
Lord; thou only by thy Word and Spirit hast made and dost
govern all Things, now and ever. Wherefore let every Creature
which is in Heaven and on Earth say, *Blessing, and Honour, and
Glory, and Power, be unto him that sitteth upon the Throne, and
unto our Lord Jesus Christ the Lamb of God, for ever and ever.*
Amen.

Glory be to God
on High, and on
Earth Peace, Good
Will towards Men.
We praise thee, we
bless thee, we wor-
ship thee, we glori-
fy thee, we give
Thanks to thee
for the manifold
Manifestations of
thy great Glory.
O Lord God, hea-
venly King, God
the Father Al-
mighty. We bless
thee for sending thy
only begotten Son
Jesus Christ our
Lord, to be the true
Lamb that taketh
away the Sins of
the World. We
bless thee for exalt-
ing him to thy
right Hand in Hea-
ven, there to in-
tercede for us until
his second Coming.
We bless thee for
the Hope of eter-
nal Life, and for
all the Gifts and

The Minister is then directed to let the People depart with this *Blessing*, — after having read one or more of the Collects subjoined.

2 Cor. xiii. 14. *THE Peace of God, which*
 The Grace of *passeth all Understanding, keep*
 our Lord Jesus *your Hearts and Minds in the*
 Christ, and the *Knowledge and Love of God, and*
 Love of God, and *of his Son Jesus Christ our Lord:*
 the Fellowship of *And the Blessing of God Almighty,*
 the Holy Ghost, *the Father, the Son, and the Holy*
 be with you all *Ghost, be amongst you, and remain*
 evermore. *Amen.* *with you always. Amen.*

COLLECTS.

ASSIST us mercifully, O Lord, in these
 our Supplications and Prayers, and dis-
 pose the Way of thy Servants towards the At-
 tainment of everlasting Salvation; that among
 all the Changes and *Chances* of
 Accidents. this mortal Life, they may ever
 be defended by thy most gracious and ready Help,
 through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting
 God, vouchsafe, we beseech thee, to
 direct, sanctify, and govern both our Hearts
 and Bodies in the Ways of thy Laws, and
 in the Works of thy Commandments; that
 through thy most mighty Protection, both
 here and ever, we may be preserved in Body
 and

and Soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech Thee, Almighty God, that the Words which we have heard this Day with our outward Ears, may through thy Grace be so grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praise of thy Name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our Doings with thy most gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlasting Life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the Fountain of all Wisdom, who knowest our Necessities before we ask, and our Ignorance in asking, we beseech thee to have Compassion upon our Infirmities; and those Things which for our Unworthiness *we dare not, and* for our Blindness we cannot ask, *We otherwise dare not, or* vouchsafe to give us, for the Worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY

ALMIGHTY God, who hast promised to hear the Petitions of them that ask in thy Son's Name; We beseech Thee mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto Thee, and grant that those Things which we have faithfully asked according to thy Will, may effectually be obtained, to the Relief of our Necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord. *Amen.*

F I N I S.
4 OCT 58



